4: Cross L-5 (no date) 1948 E16 Slavs E16

291 of light material or else of coarse wool, in which case it could be worn over the shirt, and it was usually buckled or pinned at the shoulder or in front of the neck. In cold weather sheepskins or the cheaper pelts (bear, wolf) were worn for warmth. Women of the people were clad in a long shirt of rough linen or hempen fabric, often representing a mere cylinder held up by straps over the shoulders. From the waist down they also wore a double apron attached to a belt, while the upper part of the body might be encased in a coarse woolen jacket, along with a cloak of similar material around the neck and shoulders. Footwear consisted of rough leather slippers held by a thong over the ankle or of slippers made of bast fiber. Men frequently
●302 wore wrapped leggings. Married women might wear a kerchief or bonnet on their heads over hair cut short, but maidens habitually went bareheaded, wearing their hair long and braided. Men also wore their hair long in the primitive period.
[177] Close shearing and shaving, where they occur, are due to foreign influences, and in general it may be said that in matters of attire the Slavs were always prompt to adopt foreign usages.

411 721 Originally a peaceful race, the primitive Slavs were unskilled in the use of weapons. When they were first noticed by foreign writers they had no offensive equipment except bows and spears, and were unprotected by even the most elementary shields. It has already been noted that in the Slavic vocabulary the words for helmet and sword were taken over from the Goths. In the succeeding centuries, the constant warfare of the migratory epoch and the necessity of defense against successive nomad incursions produced a marked amplification of Slavic military equipment representing a fusion of borrowed alien techniques so that when the southern Slavs invaded Greece at the end of the sixth century, their soldier was considered to be as good a fighter as the Byzantine regular. The Slavs, however, used no mounted troops until well into the historical period.

439 443 The Slavs were drawn very early into the orbit of European commerce, which in the peripheral areas of European antiq-

5: Kemp E-4, 5 (1926-1933)1935
EF6 Serbs EF6
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Albania EG1
Slavic Peoples E16

'in order to draw out the fever'. This prescription has been used amongst others in close contact with Islamic culture, and, by analogy, powdered quinine is substituted for henna. On the other hand, some plants have a semi-religious significance, without representing any economic value whatever; and only some of these again are used in medicine in a mystical sense. Others have a mystical value, where and when the medical use is lacking or lost. Thus *Sempervivum tect.* in Šumadija has no meaning attached other than it is 'lucky'; its medicinal use is practically restricted to Dalmatia. The iris was a sacred plant before its chemical properties were known, and its rare use is traceable to literary sources.

It is not always clear, either, that the veneration of a plant depends upon any marked obvious property, inherent in substance or form.

The origin of the now very extensive use of various minerals and pigments is indeterminable. Again we incline to point to oriental commerce, partly on account of the numbers of them which appear regularly under Turkish names, and their late entry into written prescriptions.

The use of cosmetics has been established for the ancient Slavs. At present the application of pigments to the skin is confined to urbanised areas and Mohammedanised centres, where the blackened teeth and sore lips which are seen there are due to the use of mercury and antimony in the preparation of face creams, and not, as travellers sometimes suggest, to the presence of syphilis. But tonic lotions are regularly used for beautifying skin and hair; and in South Serbia and the Lim district and other parts, and particularly amongst the Albanian population, the hair is bleached or dyed with henna or gall nuts, and that mostly in childhood. The oil or fat used by the ancient Slavs on their bodies, perhaps as a protection against cold or against stings of insects, may have had a ritual use, and witch ointments actually exist. I have not been able to discover the exact ingredients of such an oil but, on not wholly reliable evidence, I have heard of hemp oil in this connection, which fits in very well with an

5: Kemp E-4, 5 (1926-1933)1935
EF6 Serbs EF6
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older tradition. Marking the face with charcoal against the evil eye, disguising the face by certain marks to delude a sickness or a misfortune, the blackening and rending of the face in mourning and so on, fall within the same department. In sickness a healthy sign or amulet mark may be traced upon the skin, e.g. the 'seal of Solomon'. This may be the meaning of certain tracings and pointings with the healing finger or healing medium, without leaving a mark. The ancient Slavs also coated their bodies with fetid plant juices, and with offal; and it may be that similar curative methods originate from ceremonial, involving the expulsion of, or protection from, bad influences.

Amongst the Catholics of Bosnia, tattoo ornaments, which have a vague prophylactic aim, are made in a variety of geometric patterns, sometimes from the back of the hand to the shoulder and covering the chest. Personal ornament may still be found to have a mystical significance; and possibly a study of design would reveal an older direct connection. Naturally, the amulet tends to serve an ornamental end—corals for health, crosses of sacred woods, coins and medals, coloured beads, small charms set in silver, flowers worn in the hair, the mercury bracelets of the Mohammedans of Bosnia, and finally the fine and rich amulet cases of late oriental workmanship. Meanwhile, each part of dress has its symbolical value, making it suitable for this or that occasion, and hence afterwards useful for suggestive magic. The belt of bride or mother has the virtues of fertility. In Eastern Macedonia it is woven to represent the fertile rainbow. But the bride's garments are always propitious, and their touch can cure a number of skin diseases. Certain observances hold amongst women to the effect that such and such embroidery designs should not be worked at certain times and seasons.

Finally, there grew up a body of Balkan-oriental medicine which shows the influence of learned medicine as practised by the *iatroi* and *hekim*, with little variation throughout the territory; which, in turn, provides the latest semi-literary source of South Slav popular medicine; and which gives it